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THE BRIDEGROOM'S COUNSELLER, AND *Bride's Comforter.*

A

SERMON

Preach'd at

Milborn-Port in *Somersetshire*;

On *March* the 6th. $17\frac{14}{15}$.

At the Wedding of

Mrs. *Mary Fenwick Sprint*,

Daughter of the Reverend

Mr. JOHN SPRINT.

BY

BENJ. AYCRIGG, *S. S. E. M.*

——Tanto Conspectius in se
Crimen habet, quanto Major, *qui peccat, Habetur.* Juv.

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BRITISH MUSEUM

To the Reverend

Mr. HENRY RUTTER

Of *STALBRIDG*,

And his Pious Conſort

Mrs. *Mary Fenwick Rutter.*

SIR,

YOU *was pleas'd to tell me after I had preach'd the following* Sermon, *That I had juſtly expreſs'd what you took to be the Duty of Husbands and Wives; and that nothing could have been deliver'd by me, on ſuch an Occaſion, more ſuitable to the Sentiments of your own Mind; and therefore you preſs'd me with many Arguments to publiſh my Diſcourſe; but none of*

 them

them had ſo much force upon me, as the repeated Aſſurances you gave, that 'twas your Opinion it might be Uſefull. This being the End I am to purſue in all the Actions of my Life, I was induc'd at length, to comply with your Requeſt; and that ſo much the more readily, as I doubted not but you would joyn Iſſue with me, in endeavouring to inculcate the Doctrine I have deliver'd, on all thoſe whoſe Eyes are upon us.

'TIS *the great Deſign of* Chriſtianity *to make us better in every Relation; ſo that they who profeſs themſelves Chriſtians, and are not better Husbands and Wives, better Parents and Children, better Maſters and Servants than others, their Religion is vain. And if we that are* Miniſters *go not before the People, and teach them by our Conduct, our* Preaching *too will be in vain. 'Twas the Saying of* Cato *the* Cenſor, *That* 'tis a harder Matter for a Man to approve himſelf a good Husband, than a good Senator: *Seeing therefore many Inſtructions are daily publiſh'd to help the latter to diſcharge their Duty, I hope the World*

World as well as you, will judge it proper enough that ſome Aſſiſtance be afforded to the former.

I had not, Sir, the Happineſs to know you before I preach'd this Sermon, *and was pleas'd, upon this Conſideration, that I had not,* viz. *That I could have no Reaſon to be byaſs'd, and conſequently, might deliver myſelf with the greater Impartiality*

MADAM,

MY *Thanks are due to you for your very kind and ingenious Invitation of me to give you the Inſtructions you here meet with in this* Diſcourſe. *And ſince your Deſign, I am confident, was to have* your *Duty, as well as that of your* Spouſe, *fairly repreſented, and you have thought fit to acknowledge I have done ſo. I muſt with my uſual Freedom, exhort you to be very carefull to diſcharge it, and not to take Occaſion at any time (tho' I hope there will be no Temptation given) to diſpute with your Husband, and expect all from* him, *before*

* By Letter.

you

you make any Returns yourſelf; *but ſtrive to out-love him, and ſhew that you do ſo. For,* Madam, *tho' a Woman's being upon the Reſerve, may win upon a* Lover, *yet nothing gains ſo faſt upon a* Husband *as a prudent* Freedom.

I moſt heartily wiſh all Proſperity may attend you Both; and that the Bleſſings I have left with You may be your conſtant Enjoyment, ſhall be the hearty Prayer of

Your moſt affectionate

Shepton-Mallet,
April 3d. 1715.

Friend,

BENJAMIN AYCRIGG.

1 Cor. vii. 33.

But he that is married careth for the Things that are of the World, how he may pleaſe his Wife.

I AM ſenſible that the Province aſſign'd me this Day, hath invited many to afford their Preſence; and the Fixedneſs of all your Eyes, doth convince me with what Expectations you are met. Some, it may be, are come to ſee the Barrenneſs of the Land, and promiſe themſelves they ſhall return empty. Others, perhaps, flatter themſelves, they ſhall reap *ripe Fruit* from a Tree which not long ſince drop'd its Bloſſom.

However this be, I am not much concern'd to know; for I am not come hither to ſeek Glory of Man, but to ſpeak the Truths of

CHRIST in Love, as far as I know them; and I am ſollicitous ſo to ſpeak, as knowing that Sermons, as our Bodies, muſt one Day riſe again; that there is a Righteous Judge before whom they will ſtand or fall, and accordingly the Speaker be rais'd to ſhine as the Stars in the Firmament, for ever and ever; or order'd to dwell in the Blackneſs of Darkneſs, with thoſe Spirits who have juſtly obtain'd the Name of *Deluders*, as being ever employ'd in perſuading Mankind to do thoſe Things which make not for the Peace of themſelves, nor the Edification of others: Whereas, the End of Preaching, is, To declare the good Will of GOD, in his Readineſs to make Peace with Man; and to beget a Good-will in us, to follow the Things which make for Peace, and Things by which One may be edify'd of Another.

AND, I ſuppoſe, you have theſe Suggeſtions in yourſelves, That this End will not be obtain'd, if my preſent Diſcourſe ſhould be ſo limited and confin'd, as to be a *Satyr* on one Side, or a *Panegyrick* on the Other: And, indeed, did this Place, or the Occaſion of our preſent Aſſembling, require either of theſe, I ſhould be a very improper Perſon to appear in this Pulpit; for, I think, I have not Gall enough, nor Indignation againſt either Man or Woman, to produce the One; and I am perſuaded, no One will judge by what I ſhall deliver, that I have an Invention bright enough to effect the Other. All I propoſe to give

give to you, are Words of Truth and Soberneſs, with Plainneſs: All I wiſh to receive from you, is Impartiality in Hearing, and Patience till I have done; and then, I hope, ſome Pleaſure will redound to me, as I hope Profit will to you.

I HAVE ever been zealous of Young *Elihu*'s Character; I would not underſtand how to give flattering Titles: And this I would diſcover in ſo managing my Diſcourſe, as not to raiſe Man ſo high, as if, in Compariſon of him, the Woman had no Glory, whereas, *The Woman is the Glory of the Man*, 1 Cor. xi. 7. Nor would I depreſs Man ſo low, as to give the Woman any Superiority over him, who is call'd to be ſubject to him, *Col.* iii, 17. but ſet Matters in a clear Light, by repreſenting what the *Scriptures* require of Both. If any, therefore, imagine, I intend a Courteſy to that Side my Text, upon reading, favours, I muſt crave Leave to inform them, That I judge, if I keep cloſe to my Text (and do you witneſs againſt me, if I do not) that I ſhall do Juſtice, and prove I am a Lover of Mercy, and would have every Man and Woman who name the Name of CHRIST, to depart from every Thing that does not forward them in a ſtrict Obſervance of theſe Duties. And to the End, theſe and other Graces and Vertues, may be cultivated by thoſe whoſe Change of Condition, and new Relation, hath influenced an Invitation of me to this Day's Service, I could not ſatisfy my

ſelf with a better Choice, than of the Words I have read to you. *He that is married careth for the Things of the World, how he may pleaſe his Wife.*

THE *Apoſtle*, in this Chapter exhorts the *Corinthians* not to marry, if they could refrain, becauſe of the Diſtreſs the Church, by reaſon of Perſecution, was in, *ver.* 26. and the Difficulties and Dangers which a married State, more than a ſingle, would expoſe them to, by loading them with Incumbrances they would not be able, eaſily, to ſhake off, *ver.* 28. Yet, if Perſons were inclin'd to prefer a married to a ſingle Condition of Life, the *Apoſtle* doth not oppoſe them; but inſtructs them how they ſhould live looſe from the beſt Enjoyments of this Life, and be ready to give them up, tho' they were Husbands or Wives, with as much Freedom, as if they had never enjoy'd them, *ver.* 29, 30. But the Difficulty of doing thus, being very great, the *Apoſtle*, in order to keep Perſons from the Snare, genuinely repreſents the *Carefulneſs* of a marry'd State, and perſuades thoſe to whom he writes, not to haſten into it. *But he that is married, careth*, &c.

'TIS as if the *Apoſtle* had ſaid, "If you will "take my Advice, for the preſent, and not "marry, you will be more at Leiſure to ſerve "GOD, and be freed from many Diſtractions "and ſudden Turns and Hurries of Thought, "you muſt expect, if you contract Matrimo-"ny; for there are Duties in that Relation, "which are by no means to be neglected,

"nay.

" Nay, which Chriſtianity obliges you to
" a [redacted] Diſcharge of; if you marry,
" you [redacted] *ke care for the Things of the World,*
" *how ſhe may pleaſe a Wife.*"

THE Duty of ſeeking to *Pleaſe*, is firſt inculcated upon the Husband, who as he is, or ought to be, ſuperiour in Gifts of Wiſdom and Knowledge, ſo he is to ſet an Example, which the Wife is to copy after; and this, is to *dwell with her according to Knowledge*, 1 Pet. iii. 7. For a Husband is in all Things to ſeek the Preeminence, as it is indeed his Due, and every good Wife allows it him, and at the ſame Time to expect ſhe ſhould be the firſt Mover, is no leſs than giving up his Place, and bidding the Woman take it.

THE Woman was made after the Man, her Will was to be accommodated to her Huſband's, after whom ſhe was created, and for whom ſhe was to be an Help-meet; and what is intimated more or leſs by this, than that the Man was to be the common and principal Cauſe of their mutual Affections?

ADAM was every Way qualify'd, both by Riches, Wiſdom and Happineſs, to give ſuch a Reception to his Spouſe, as might encourage her to approve herſelf, what ſhe was deſign'd to be, *an Help-meet* for him. And GOD ſufficiently try'd the Judgment, Wiſdom and Diſcretion of *Adam*, before He gave him *a Wife*, Gen. ii. 20. *He gave Names to all Creatures*: By which Means, he diſcover'd a diſcerning

diſcerning Spirit, and a Depth of Wiſdom: And when of all the Creatures none was found to be a proper Help-meet for him, One is immediately created, and made out of himſelf, of whom he no ſooner obtains a Sight, but inſtantly, in very obliging and engaging Terms, ſuch as were attractive, and make quick Impreſſions on the *Soft Sex*, he very handſomely, and who can doubt, ſatisfactorily accoſts her, *v.* 23, 24. *She is Fleſh of my Fleſh, and Bone of my Bone*—— *Man ſhall therefore leave Father and Mother, and cleave to his Wife, and they ſhall be one Fleſh.* When I read theſe Words, methinks I hear *Adam* thus addreſſing *Eve*, "I am moſt "ſenſibly affected with your Preſence, I ſee "all that is Charming and Agreeable in your "Make, and Deportment; judge you to be a "very proper Help-meet, and perceive how "this Paradiſe could not have compleated my "Happineſs without You; I will therefore "ſpend my Days with you, and forſaking all "others, I will cleave to you alone." Was not this to take care to pleaſe her? a powerful Way to win upon her? and engaging enough to make her reply, *Command what you pleaſe, I am all Obedience.*

MAN is the Head, ſo muſt be the firſt Agent, and teach his Wife to pleaſe, by Pleaſing her: This the *Apoſtle* enjoyns as a Duty; 'tis not only what a wiſe Man would do to keep Peace at Home, if he could; but what he muſt do, if he would have Peace in himſelf; 'tis

not

not only an Act of Prudence, but of abſolute Duty; not only what is requiſite to preſerve the Peace outwardly, but what is neceſſary to preſerve a Conſcience *void of Offence towards* GOD *and Man.*

THE Duty and Difficulty of Diſcharging it, is expreſs'd by a Word very ſignificant, μέριμνα, which Word ſometimes expreſſes a *Care* that is accompany'd with *Diſtruſt* and *Doubt*, and which fixes a Perſon's Intention upon one Thing ſo much, as to make him negligent of every Thing elſe. There are ſome Husbands and Wives of ſo malevolent a Temper, that One may juſtly doubt of a Poſſibility of Pleaſing them: Yet the Duty doth not ceaſe, tho' it have not its Effect. The *Apoſtle* ſaith in my Text, *The married Man careth—— how he may pleaſe his Wife.* And in the next Verſe, *The married Woman careth, how ſhe may pleaſe her Husband.* But he doth not ſay, this *Care* will always be ſucceſsful; However, it is not to be accompany'd with too ſtrong Doubts, leſt the Spirits be chain'd, and the Soul ceaſe to act.

SOME good Men and Women employ their utmoſt Care to give their *Dear Relative* Satisfaction, and can ſcarce enjoy themſelves if they do not: But this is to run beyond due Bounds, and by making our Care carking, cauſe it to become ſinful.

THE Word *Care*, alſo ſignifies, that Diligence and Induſtry, that prudent Choice of Times and Seaſons, and Opportunities to act,

as

as may make our Endeavours ſucceſsful; and this Care is allowable, and recommended to us in the Text, which thus clear'd, affords us this Propoſition.

DOCT. *That 'tis the Duty of all Husbands, diligently and induſtriouſly to endeavour to take, and ſeek all Occaſions, to pleaſe their Wives.*

IN Clearing this Propoſition; I ſhall obſerve this Method.

I. *I SHALL prove, That it is the Duty of Husbands, to pleaſe their Wives.*

II. *I SHALL ſhew, How this may be done.*

III. *Intimate the Effects, a Diſcharge of this Duty may happily produce.*

IV. *MAKE ſome Reflections.*

I. I am to prove, That *'tis the Duty of Huſbands to pleaſe their Wives.* The *Apoſtle Paul* enjoyns this Duty, and preſſes it upon us; and his uſing this as an Argument to diſcourage and diſſuade Perſons, at this Time from Marriage, doth import, That unleſs a Man would take the juſt and neceſſary Care he ought, to Pleaſe a Wife, he ſhould not take a Wife. The *Apoſtle* Reaſons thus; "If you "who are Young, and of Years to marry, "would

" would take my Advice, don't, at this jun-
" cture, enter into that State, becauſe you
" will be unavoidably buſied in many Things
" which may divert you too much from the
" one Thing needful, *viz.* an entire Dedica-
" tion of yourſelves to GOD, and the having
" your Hearts ſolely engag'd for him: Where-
" as if you marry, you muſt then be buſied
" in many Things, to the end, you may
" pleaſe a Wife, and ſuch a Care may then
" faſten on you, as may ingroſs your Thoughts
" ſo deeply, as to involve you in thoſe Dif-
" ficulties you need not otherwiſe to conflict
" with; therefore lay aſide the Thoughts of
" contracting Matrimony, leſt you have too
" much trouble in the Fleſh." Thus the Words of my Text are not only Words of Advice, but of Command: 'Tis the Will of GOD that we ſhould ſtudy to *pleaſe* our Wives, and we are not his Servants if we do not *walk worthy of the Lord unto all pleaſing*, Col. i. 10. but he who ſeeketh not to pleaſe his Wife, pleaſeth not the LORD.

II. 'Tis a Husband's Duty to ſeek to pleaſe his Wife, Becauſe otherwiſe, he can never be true to his own Declarations and ſolemn Promiſes, but will be guilty of making one part of his Life to be an Invective againſt himſelf, for what he ſaid or did, in another part of it. To give this Head due force, let us but conſider how obliging Men carry themſelves in their Addreſſes? How ſoft and moving is their

Language? How ſtudy'd, too often, their Periods? How ſweetly flowing their Numbers? How melting their Voice? How free and open their Carriage? How quick their motions for Service? How readily do Hands and Eyes beſpeak a Compliance? And all they ſay or do, a wonderful Complaiſance? Every Letter concludes with *Your Devoted Servant*, if it runs no higher. 'Tis certain, that Men while Addreſſing, ſeek by all Methods to pleaſe and win; and 'tis an apparent real ſeeking to *pleaſe*, that gains upon, and at laſt commands a Woman's Affections. Now, for a Man, after all this Pains, to give over, and from being pleas'd with every Thing, or pretendingly declaring to be ſo, to be pleas'd with nothing, is no more nor leſs, than to own himſelf a Deceiver, and that the Truth was not in him.

IF ſolemn Promiſes, and ſerious Affirmations go for any Thing, (and ſurely with every good Man they are *a Bond*) then I may juſtly conclude, that a Man ſtands indebted to his Wife, and is under an Obligation to take care to pleaſe her; becauſe he tells her a Thouſand times he will do ſo, and entreats her to believe, he will conſtantly abide by what he ſays to her. I can't help thinking that a Man by theſe Methods ties himſelf up, and gives his Reputation and Honour into a Woman's Hands, as a Pledge and Pawn for his due Performance.

How

HOW deeply wounded will every ingenious Perſon find himſelf to be; and how readily fluſh'd with Bluſhes of Shame and Confuſion, when a Wife can ſay to him, once you was moſt ſenſibly affected with any Thing that griev'd me, and was *one* in your Deſires with me, you was often repairing to ſee me, uneaſy any longer than my Company diverted you, my Image often paſs'd before you, and was pleaſant to your Eye, and you found yourſelf much diſcompos'd, if any Accident prevented your poſſeſſing my Company; I could obſerve you tranſported with Joy when I came in your way, and I had dayly the ſatisfaction to ſee ſomething from you; there was no difficulty ſo great but you would overcome it for my ſake, and nothing did I requeſt, you would not grant me: By theſe artful Methods was I won, and at laſt I conſented to be yours, but now I am ſo, all theſe Pleaſant and endearing Arts are laid aſide, and I am left to be *Terrifyed with amazement.*

HOW ſhocking muſt ſuch Language be from a Wife, and what can a guilty Perſon ſay for himſelf.

SOME perhaps can reply, my Wife knew my Temper before ſhe had me, ſaw that I was looſe and ſottiſh, has heard me curſe and ſwear in her Company, ſhe gave me not much trouble to gain her; in ſhort, I was before juſt the ſame wicked Man I am ſtill.

I MUST confeſs when the Caſe is ſo, that neither Wiſdom, nor common Prudence is exerciſed in the Choice of ſo near a Relative as a Husband, but a Perſon will ſell her future Peace, to gratify a preſent Humour and Fancy, 'tis not to be wondred at, if ſhe be a ſevere Sufferer; and yet if ſhe repent of her Folly, GOD may grant Repentance to her dear Relative too; and ſo one may at length be ſanctify'd by the other.

HOWEVER, tho' there be ſome exceptions, the Practice is general and my Aſſertion true, that moſt Men ſeek to pleaſe while they are Addreſſing, and Promiſe they will continue their endeavours; and therefore their own Declarations and Promiſes, (if one may not be recall'd, nor the other be falſify'd) do evidently prove, that a Husband is bound to pleaſe his Wife.

III. HUSBANDS ſhould ſtudy to pleaſe their Wives, Becauſe, by this means, their mutual Happineſs will be promoted, and all Things in the Family be joyntly undertaken and done with eaſe, pleaſantneſs and diſpatch. The *Apoſtle*, inculcating this Duty of *Pleaſing*, preſſes it firſt upon the Husband, who being Lord and King in the Family, ſhould be very influential by his own Example, to the promoting every good Work: Man who is judg'd capable to know moſt, ſhould do moſt, the ſtrong are to bear the Infirmities of the weak, and to ſet them a Pattern. Thus we read in Scripture

Scripture that the Superior is not only to command the Inferiour by vertue of his Authority, but by his exemplary Walking: *Kings* are to take Care the People obey GOD's Laws, not only by enforcing them by their own Laws, but by walking themſelves according to the Commandment: *Miniſters* are not only to teach by Doctrine, but Example; and ſo likewiſe Husbands who are to teach Wives their Duty, will preſs it upon them with moſt Life and Reſolution, when they can call upon them to witneſs, that in all Things they have been to them a Pattern.

AS the Wife is to be under the diſcretion of her Husband, to whom ſhe is to ſubmit herſelf in all Things, ſo it may reaſonably be expected, that the mildneſs of his Government will command a ready Obedience from her; and if he proves himſelf to be a Miniſter of GOD for her good, and evinces by his Actions, he ſeeks her Happineſs as his own, he may juſtly hope to ſee all Things done decently, and in order, and nothing be commanded by him, but it ſhall preſently be perform'd: An obliging Temper in him, will beget a ſubmiſſive one in her, and if he take care to walk in his Houſe with a perfect Heart as *David* did, he may ſcatter evil with his Eye, and ſee every one of the Family under ſubjection.

A ſtudious Endeavour to pleaſe, an appearance of mildneſs in Behaviour, and ſweetneſs

neſs in Addreſs, beget Love in the heart of every good Woman who is perſuaded to become a VVife; and a Continuance of the ſame Diſpoſition and Activity in exerting ourſelves for them daily, would be the only way to preſerve her Eſteem, and raiſe her to a due pitch of Obedience; whereas a ſudden turning from calling her *Miſtriſs*, to play the *Lord*, and act the Part of a *Tyrant* makes a Woman jealous there is a Deſign againſt her, and prompts her to ſowre her Temper, and deny the Obedience which the Law of Nature, Nations, and of GOD, require of her.

NOW if the Husband, who is naturally inclin'd to be Jealous of his Pterogative (and I muſt tell you, I am as unwilling as any Man here to give it up) would but act his Part well, how forward ſoever the Women may be to aſſume that to themſelves which does not belong to them, and diſcover a temper and heat perhaps too tumultuous, yet by a prudent ſeeking to pleaſe them, they might be provok'd to Love and good Works; and their Carriage become cheerful and affable, and that bitterneſs too often complain'd of, rooted out, their perverſeneſs turned into kindneſs, and their obſtinacy into good will and compliance, *Behold how pleaſant 'tis for Brethren to dwell together in Unity*, Pſal. cxxxiii. 1. There is nothing more pleaſant than to live in a Family where the Wives and Husbands Tempers meet, and happily incline them to keep their Children

dren and Servants in order, and under ſubjection. The welfare of a Family depends upon the Union of thoſe who are the Chiefs in it, who if they joyntly concert Meaſures, may be very helpful to one another, to the effecting this deſirable Glory; and as the Man is the greater Principal, he muſt be the firſt Agent, and ſeek for Order in his Houſe, and ſweetly incline his Wife to obſerve the Rules neceſſary to be kept to, for this End. And certainly *that* Wife muſt be a very bad one indeed, and I heartily condole the Man who has her, who can obſerve her Husband labouring to pleaſe, by making all Things as eaſy as may be, yet will be ſo provoking, as to treſpaſs upon his Goodneſs, and ſeek to obſtruct his Meaſures. Such Wives are not to be found in the Regiſter of the *ſanctify'd in Chriſt Jeſus*, and who are *called to be Saints*, 1 Cor. i. 2. 'Tis not to be wondred at, if a Man ſeeks not to pleaſe his Wife, who pleaſes not his GOD; or that, That Woman ſubjects not herſelf to her Husband, who is not ſubject to CHRIST JESUS. But as many as have received CHRIST JESUS the LORD, do thus walk in him, and by theſe methods ſeek to build up one another in the Faith. Thus you ſee a Husband muſt pleaſe his Wife, if he will promote their mutual Happineſs: Rejoyce therefore with the Wife that thou loveſt.

IV. 'TIS a Husband's duty to ſeek to pleaſe his Wife, Becauſe he muſt not be pleas'd with

with himſelf if he does not. I do not ſay a Man muſt not be pleas'd if his Wife is not pleas'd, but that he muſt not be pleas'd with himſelf if he does not *ſeek* to pleaſe her. Man and Woman are no more twain when married, but one Fleſh and he who loves not his Wife loves not himſelf *Eph.* v. 29. He who takes no care to pleaſe her neglects his own Body, reverſes Nature, and tells the World he hates his own Fleſh, *v.* 33. *So love thy Wife even as thy ſelf*; he who loves himſelf will pleaſe himſelf; now the firſt effect of Man's Love to himſelf when married, is his taking Care to pleaſe his Wife. The *Apoſtle* tells us *he ſought to pleaſe all Men in all Things*, 1 Cor. x. 33. how induſtrious then ſhould Men be to pleaſe their Wives; and ſurely, if they ſeek not to do it, 'tis becauſe they do not love them, and if they don't love them, they don't love themſelves. *Ezek.* xxiv. 16. A Wife is call'd the *delight of a Husband's Eye*, and what we delight to ſee, we can't but be forward to pleaſe. Some Men, 'tis true, are never better pleas'd than when they don't ſee their Wives, nor their Wives them; but ſuch have not the love of GOD abiding in them. In ſhort, I can't ſee how a Man can be eaſy in himſelf if he doth not ſeek to pleaſe his VVife; and 'tis certain, he can never live an eaſie comfortable Life with her, if ſhe will not be pleas'd.

5. 'TIS a Husband's duty to ſeek to pleaſe his VVife, Becauſe, next to GOD, ſhe is to be moſt

moſt beloved, and therefore next to Him to be moſt pleas'd: To ſeek to Pleaſe, is the moſt genuine Effect of Love, which turns two Souls into one Body, and is the active Principle in it: There is no living joyfully, but with the Wife we love, *Eccleſ.* ix. 9. and all Joy and Happineſs will be obſtructed, all the Comforts of Life cut off, if Love forwards not a Perſon to ſeek to pleaſe the Wife of his Youth, the tender Companion that reſts in his Boſom. Husbands are commanded to love their Wives as CHRIST doth the Church; And how careſull has He been, and is He, to pleaſe it for its good? *Rom.* xv. 1.

IT hath pleaſed CHRIST to Save the Church, by partaking more ſtrictly of the Nature of Woman, whoſe Seed he is ſaid to be; and hereby has he remov'd the Prejudice which did ariſe from the Conſideration, that ſhe was the beginning of Evil, and that through her we all ſin; and has inſtated her into the ſame Rights which *Originally* did belong to her; and requires by his Laws, that the Husband love his Wife as he hath the Church; that is, The Woman is to look upon her Husband as One who comes to her with Good-will and Peace. For tho' *Satan* made her his Agent to undo the World, yet the *Saviour* of the World has made uſe of her in order to his partaking of that Body which he offered up, thro' the Eternal Spirit, to the Juſtice of GOD to procure Eternal Redemption for us. And can any

Thing more effectually reconcile Man to the Woman, or engage him to offer Violence to the corrupted Principles of his Nature, when they prompt him to exerciſe a ſeverity of Carriage which is foreign to that Love, which by a *New Law* he is enjoyn'd to bear to her? Thus you may obſerve, That a Wife may expect the ſame Tenderneſs from a Husband, the ſame eaſie regard to her juſt Requeſts, and kindneſs and indulgence of Nature, and forwardneſs to overlook Infirmities, as CHRIST himſelf doth manifeſt to his Body the Church, of which He is the Head, *Col.* i. 18.

THO' the Woman was firſt in the Tranſgreſſion, ſhe is the firſt *Co-operatrix* with GOD (If I may ſo ſpeak) towards our Recovery; and as *by* her came *Original Guilt*, ſo *from* her comes the Reſtorer of *Original Righteouſneſs*.

II. I AM to ſhew, *How* a Man may Pleaſe his Wife, or rather, may ſome ſay, you will tell us, what GOD requires us to do, in order to pleaſe them; for all that GOD hath permitted us to do, will not many times do. This may ſometimes be true; yet generally ſpeaking, every good-humour'd Woman *will*, and every Chriſtian Woman *ought* to be pleas'd, if the Husband doth the following Things, which GOD's Word exacts of him: As,

1. That he *Honour* her; 'Tis an Injunction we are under, To *give Honour, to whom Honour is due*, Rom. xiii. 7. And the *Apoſtle Peter* aſ-

ſures

ſures us, 'Tis a Debt we owe our Wives, 1 *Pet.* iii. 7. *giving Honour unto the Wife as the weaker Veſſel.* The way this Honour is to be given to them, is,

1. BY *honourably* maintaining them, according to our Ability and Rank; hence the *Apoſtle* ſays in my Text, *That the married Man will take care for the Things of this World, how he may pleaſe his Wife, q. d.* He will be diligent and induſtrious in his lawful Calling, that he may have wherewith to give his Wife an honourable Treatment, which will be a ſtanding evidence his delight is in her: Men are oblig'd to take care of their Families, and he is worſe than an Infidel, and a Denier of the Faith who doth not do it, 1 *Tim.* v. 8.

WOMEN think themſelves much oblig'd, and are never better gain'd upon, than when they obſerve, that their Husbands ſpend not their Money in unneceſſary Banquettings, and Revellings Abroad, but with them and their Children at Home.

I AM apt to believe, many religious, nay, well-bred, and civiliz'd Women, would often enjoy themſelves better, and give their Huſbands a more agreeable Entertainment than ſometimes they do, were not their Tempers chaf'd to ſee their Subſtance decay; and while *they* are careful at Home to be prudent and ſaving, their Husbands are ſpending their Money Abroad at a very looſe Rate; Inſomuch, that often they go without Neceſſa-

ries, while the Husband is rolling in Superfluities. Husbands will plead, They ſpend their own: But this is a notorious Falſhood; for what a Man hath, is common to his Wife with him; he endows her in Marriage *with all his Worldly Goods*, and 'tis hard if ſhe can't, poor Woman, have one Penny for her Uſe and Comfort. Thus, you ſee the Way to honour a Wife, is, to give her chearfully as of the Ability which GOD hath given you, let *Her* partake with you of the Refreſhments of Life, and when you have a mind for a delicate *Viand*, permit her to ſhare with you; and remember, as you muſt not exceed the Bounds of the Eſtate and Income, to pacify a luxuriant Humour of a Wife; ſo you muſt not act with ſuch a ſneaking Temper, that a whole Church and Neighbourhood may juſtly exclaim againſt; as you muſt not be profuſe and laviſh, ſo don't be cloſe-fiſted. Yet let not a Wife be chagrin and moapiſh becauſe ſhe has not what is fitting for her, and what will make for your honour and glory in the World. Some Husbands will give nothing to their Wives, but what is forc'd from them, and they are as churliſh as *Nabal* himſelf when they ask for any Thing; ſuch a Temper in a Husband imbitters the *Sweets* of every good Woman's Life, and 'tis no wonder if ſhe *does not* look pleaſant, nor ſit eaſy.

2. A MAN honours his Wife when he kindly receives an Admoniſhment from her;

Abraham,

Abraham, whom *Sarah* calls her *Lord*, is commanded by GOD Himſelf to hearken to her Voice, *Gen.* xxi. 12. *Hearken to the Voice of* Sarah, *and let not what ſhe ſaith be grievous in thy Sight.* Tho' a Woman, when ſhe ſpeaks to her Husband, is to reverence him as her Head; yet every Husband ſhould permit a Wife to tender ſuch Advice as ſhe can give, and either ſuffer himſelf to be convinc'd by what ſhe ſays, or by the ſtrength of his Superiour Reaſon, accompany'd with a kind reception of what ſhe ſays, diſcover he has a Spirit quicker to diſcern, and which more forcibly penetrates, and more clearly views the connexion of Things: This is to follow the *Apoſtle*'s Advice, 1 *Pet.* iii. 7. and to live with the Wife in all Knowledge, giving honour to her as the weaker Veſſel. A Woman diſgraces her *Head* if ſhe undertakes to command, and takes off the effect her Diſcourſe and tender'd Advice might have, if ſhe aſſumes an air of Authority, or would ſhew a Genius more lofty than her Husband's. But if with a deference to his Judgment, which by the way, ſometimes may not be ſo good as her own, ſhe deſires to put in her Verdict, and mildly requeſts his giving her the Hearing; I ſay, if ſhe do thus, a Man deſtroys her Property as ſhe is his Wife, if he allows her not to ſpeak, and is to blame, if he gives not way to the Force of her Reaſon, if it have ſtrength in it. If my Wife may have a juſter Thought

of

of Things now and then than myſelf, or be Miſtreſs of more Penetration than I am Maſter of, why ſhould I not be ready to hear her, and ſhew my Love to her, by giving her my Thanks, and honouring her with my Compliance? There are ſo many Caſes in a Family in which a Wife may give her Advice and Directions, that 'twould be Endleſs to mention Circumſtances, or to particularize on this Head: Wiſdom will be profitable to direct, both the Woman to reverence her Husband, and the Husband to honour his Wife, by gently and lovingly receiving her tender'd Advice.

3. A MAN ſhould Honour his Wife by behaving himſelf towards her as his Companion, and not Lording it over her, as if ſhe were only *a Slave of honour*, Husband and *Wife* are one Fleſh, and 'tis well with that Family where they are of one Spirit; provided it be a Spirit of Love, and of *a ſound Mind.* To be Companions in wickedneſs, is to be Deſtroyers one of another; but to have one Heart, and purpoſe to ſerve GOD, is to live ſo together as that their Prayers be not hindred. He who looks upon his Wife as his Helper, will not be backward to receive help from her; and 'tis a ſtrong Cord to bind a Wife to One, to act towards her as a Yoke-fellow and Companion, as an Heir of the ſame Life, and intituled to the ſame Mercies and Favours we enjoy.

To

TO hear a Husband ſpeaking great ſwelling Words of Vanity, to ſee him loſty in his Carriage, inſolent in his Conduct, proud and auſtere in exerciſing his Authority, gives a frightful Aſpect, and renders the Relation deſpicable and odious. But when a Wife can obſerve a Husband acting as a wiſe, loving, modeſt, gracious Man, and tender Companion, it provokes her to Obedience, and calls her to ſay, *All I am, I am for you.*

AS Husbands, we have the Pre-eminence; but as a *King* is not to degenerate into a *Tyrant*, nor *Miniſters* of the Goſpel to exerciſe *Lordſhip*, ſo neither is a Husband to aſpire, and act the part of an *uncontroulable Monarch.* But he is to take care, he approve himſelf the better Perſon, as GOD hath given him the better Place; and that he honour his Wife as the Perſon deſtin'd to be an Help-meet for him. Thoſe who would honour their Wives ſhould permit them to take the Inſpection of the Houſhold, to joyn their Reproofs with them when neceſſary, and allow them to adviſe in Matters which come under their Cognizance; this will be the way effectually to gain upon them, and to be ſucceſsful in Pleaſing them, which is not only a reaſonable, but a pleaſant, and profitable Service and Duty.

4. MEN Honour their Wives, when they are cautious of expoſing their weak-ſide to the World, and refrain finding fault with what they do, before others: 'Tis a Humour which prevails

prevails in too many, both Husbands and Wives, to let every Thing they know of one another be known by their Neighbours too; and ſo expoſe themſelves to the Inſults and Conſtructions of the World: But let every Man ſet his Wife an example of Caution in this reſpect; as Decorum and common Humanity may oblige to imitate, Don't revile your Dear Self, and publiſh that abroad, which does not pleaſe you when ſaid or done privately at home.

5. HUSBANDS ſhould honour their Wives by bearing with their Infirmities; The ſtrong are to bear the Infirmities of the weak, and not to pleaſe themſelves, but their Neighbour to Edification, *Rom.* xv. 2. when a Woman is in a pet, fretted and gall'd, it may be with no body knows what, a Husband ſhould give way ſo far as not to exaſperate, for ſhe will ſoon cool if Fuel be not added to the Flame: Many Diſorders in a Family might ſoon be rectify'd, if this Rule was but more ſtrictly obſerv'd; and 'tis a Duty on both Sides; but the Example ſhould always come from the Stronger.

6. A HUSBAND honours his Wife, when he commends what is excellently well perform'd by her, and allows others to ſpeak in commendation of her *Prov.* xxxi. 28. *Her Children call her bleſſed, her Husband alſo ariſeth and he praiſeth her.* When a Perſon is honour'd with Praiſe for what he doth, 'tis a Spur to forward him in every good Work. *Honor alit artes*

Artes; A good Woman will do her Duty, becauſe 'tis her Duty; and ſo will every good Perſon: Yet GOD himſelf hath propos'd Rewards for encouraging our Obedience, and nothing animates a Soul more, or gives more Life and Activity to it, than the Conſideration, That what it does, is not only good, but commendable. When a Wife is told, That ſuch an Action is grateful and pleaſant, and ſo receives a Commendation from her Husband, her Spirits gain freſh Life, and ſhe is more actuated for his, and the Family's Service.

2. IF Husbands would Pleaſe their Wives, they ſhould *love them*. Nothing has ſuch an Influence upon them as this; the ſoftneſs of their Natures, by reaſon of the contexture of their Frame, renders 'em very ſuſceptible of this Paſſion; hence an extraordinary Love is ſet out to us in Scripture, as exceeding the Love of Women, 2 *Sam*. i. 16. Nothing raiſes this Paſſion ſooner, than a convictive Teſtimony that they are extremely well belov'd. *Love begets Love* and every Woman is ſuppos'd to love her Huſband, as the *Church* doth *Chriſt*; becauſe he loved her firſt, 1 *John* iv. 19. 'Tis the primary Affection we declare to have for them, which engages them to give us the Poſſeſſion of themſelves; and the hopes they conceive, that the ſame Meaſures will be obſerv'd, and Methods proſecuted to *keep* their Love, makes them promiſe themſelves Tranquility and Happineſs in living with us.

AS Man is very active in ſeeking to gain a Woman's Love, by very artful Methods; ſo 'tis his part to ſeek the preſervation of it by giving her freſh Proofs daily, that he is the *ſame Man ſtill.* I ſhall therefore lay out what I would deliver on this Head, in this one, and I think, ſtrong Argument, If we will diſcover our Love to our Wives, and pleaſe them married, as we do while we are their *Addreſſors*, we ſhould take care our Love produce ſtill the ſame Effects.

LOVERS long to be made *one* with the Party belov'd; their Language is, Forſake thy Kindred, and thy Father's Houſe, and let my Soul be united to you, and with you let me ever dwell. Now abide in the ſame Love, and let her whom thou chooſeſt, be ſtill Pleaſant, and her Company ſatisfy thee at all Times; and *be not raviſh'd with a ſtrange Woman, nor embrace the Boſom of a Stranger*, Prov. v. 20.

IF we did but delight in the Converſe of our *Wives*, as we were ready enough to do when they were our *Miſtreſſes*; Did we ſtay no longer from them, or were we as eager to be with them, and to ſpeak as mildly, and gently to them; Did we ſympathize in all their Calamities and Afflictions, and diſcover the ſame Forwardneſs to comfort and ſupport them; Could we admire what is ſtill Lovely in them, and bear Abſence from them with the ſame Difficulty, and have the ſame Tranſports of Joy when we review them; Did we

we endure Miſeries as willingly for their Sakes, and communicate ourſelves as openly to them, and fulfill their reaſonable Requeſts, and ſatisfy their Scruples; Teach them what they do not know, and as eaſily paſs by Infirmities, all the Effects of our true and faithfull Love, would be prevailing Motives with them, to give us the ſame Marks of their Eſteem and Reverence.

AND therefore, I would anſwer the Queſtion, if it were put to me, *How ſhall I pleaſe my Wife?* by perſuading the Husband to uſe the ſame Means to *preſerve* a Wife's Love, he did to *gain* it; and as he hath honour'd her with himſelf, to love her as himſelf. I doubt not all will allow this is an expedient Method, and, I think, every Man is neceſſitated to uſe it, if he will be thought the ſame Man he was once, and if he will perform the *Vow* he made in the Church: in which he promis'd all this, and whatever elſe is agreable to the Nature of a ſtrong and ſteady Affection.

3. IF a Husband would pleaſe a Wife, he ſhould diſcover much Pity and Tenderneſs towards her; this the *Apoſtle* adviſes us to, *Give Honour to the Wife*; *Have Compaſſion on one another*; *be pitiful*, 1 *Pet.* iii. 8. *q. d.* When they are ill and diſtemper'd, don't caſt your Eye off from them, but kindly remember them ſtill, and take Care you exerciſe Bowels of Compaſſion towards them; and do as GOD did for *Hannah*, He remember'd her, and gave her

what ſhe ask'd. A prudent Wife will ſeek no more of a Husband than he can do for her: Yet ſometimes Husbands and Wives ſhould exerciſe Charity and Good-works towards one another, not only according to their Ability, but * beyond; the *Corinthi ans* are commended for this, and, I think, no good Husband can be blam'd if he writes after ſuch a Copy. A negligent, careleſs, indifferent Behaviour toward One in Diſtreſs, is the moſt dejecting Thing in the World, and the moſt unkind, when it comes from ſo near and dear a Relative as a Husband or Wife.

Laſtly, IF Husbands would pleaſe their Wives, they ſhould be Courteous; *Be Pitiful, be Courteous*, 1 Pet. iii. 8. *i. e.* As agreeable, affable and pleaſant as may be, taking every Thing kindly at their Hands, and not ready to miſconſtrue their Conduct, and draw Invectives againſt every Failure. There will be always too much room on both Sides to pick a Quarrel; but *that* Woman muſt be ſtrangely *compounded*, who when ſhe has the ſingular Happineſs of meeting with a civil, courteous, obliging Spouſe, doth not ſtudy to make a Return; nay, out-do him, if poſſibly ſhe can, in every Thing that will diſcover an affectionate Concern for his Repoſe: And *that* Man is ignorant of his Duty, who treats not his Wife

courte-

* *I would be underſtood to ſpeak of the Aliments of Food, and Phyſick, neceſſary to the preſerving the Health of a Relative, for the procuring which we ſhould ſtretch our Purſes.*

courteouſly, *i. e.* who endeavours not to do that which will be grateſull to her, and who labours not to be better to her, than ſhe can require. I proceed now,

III. To ſhew the Effect ſuch a diſcharge of our Duty may happily produce.

CERTAINLY, when the Husband has thus acted his Part, and ſet his Wife an Example by thus diligently ſeeking to pleaſe her, ſhe will be oblig'd to do the following Things, which is her Duty.

1. SHE will *Reverence* her Husband: Nothing commands a Creature's Awe, and begets ſooner his Eſteem, than a manifeſt appearance of Wiſdom; it conſtrains a Reſpect from thoſe who cannot imitate it; if a Wife looks upon her Husband as richer, or handſomer than another, ſhe may continue to be pleas'd with her Choice; but if ſhe obſerves, his Wiſdom ſhines and glitters, more and more, as Opportunities to exert it, offer themſelves, ſhe will be very ready to comply with his Commands, and own how juſtly he ought to have Authority to rule her; She will fear to diſpute his Right, leſt ſhe oblige him to diſcover the Force of his Wiſdom, in uſing Stratagems to command her Obedience and Eſteem. That Husband who dwells with his Wife according to Knowledge, and thus pleaſes her by *honouring* and *loving* her, as I have prov'd he ought, will extort a Confeſſion from

from her, That ſhe is bound in Duty to own his *Authority*.

2. ANOTHER Effect of thus Pleaſing a Wife, will be that happy one, of a Wife's ſubjecting herſelf to her Husband: I may ſay, to every new-marry'd Man, as *Rehoboam*'s Counſellors did to him, 1 *Kings* xii. 7. *If thou pleaſe thy Wife, and ſpeak to her Heart, ſhe will be thy Servant for ever.*

3. IF we thus pleaſe our Wives, They will expreſs a great Tenderneſs and Concern towards us for our Welfare; they will be eaſy when we go out, and pleaſant when we come in; the Houſe ſhall be in order, and every Servant influenc'd by her, to give us the ſame handſome and ſubmiſſive Obedience ſhe herſelf will pay us.

4. ANOTHER happy Effect of thus Pleaſing our Wives, will be, The doing ſignal Service to the *Common-wealth*; for by our Behaviour, our *Sons* will be influenc'd to act the ſame Part, and the *Daughters* will follow the Mother; ſo we may hope to ſee a Generation of *Loviug Husbands*, and *Dutifull Wives*; which is what the World very much groans for.

5. ANOTHER happy Effect of Pleaſing our Wives, will be, The promoting good Order, and the keeping Peace in our Families, which otherwiſe will be very much diſtracted; As, Servants will grow rampant, Children will take head, and all Things will haſten to Confuſion.

IV. I COME now to make ſome Reflections on what hath been ſaid; and ſo Conclude. And,

1. IS it the Duty of Husbands to ſeek to Pleaſe their Wives? Then let me adviſe all Young Men, that they take Care whom they make Choice of; Every Woman is not equally pleas'd, nor do the ſame Things pleaſe all, nor the ſame Methods take with all; and therefore you had need be wary and prudent, in your Choice; and diligent in prying and obſerving, whether there be ſuch a Suitableneſs between you and your *Miſtreſs*, as to Temper and Inclinations, that you may hope to pleaſe her, and receive the deſir'd happy Returns. I am ſure, a ſudden ruſhing into a Woman's Company, and profeſſing immediately an Affection for her, is not the Way a *wiſe Man* would take in a Matter of the laſt Importance, nor will a Woman who puts a juſt Value on her Liberty, and would preſerve Property to herſelf, ſuddenly reſign and yield, it may be, to the cold and indifferent Perſuaſions of a *Lover*, ſhe knows little or nothing of. Certainly, the ill Conduct of Husbands and Wives, generally proceeds from their Miſtake in making a Choice, and the unbecoming Arts made uſe of to Lead, and take Captive.

I WOULD adviſe all Perſons, who intend to change their Condition, To addreſs themſelves

ſelves firſt to GOD, and then to the Woman whoſe Works ſpeak for her, and lay themſelves fairly and ingenuouſly open, by converſing with her as a *Friend*, before they take the Character of a *Lover*; and I doubt not, but they may at length find themſelves happily match'd. Men may thank themſelves, if they meet with no better Wives, when what they often ſettle their Affections on, is not worth the having: When a Man ſhall chooſe a Wife becauſe ſhe can Dreſs handſomely, and has a courtly Deportment, and can receive and pay a Viſit with a * Figure, when perhaps, at the ſame time, ſhe neither reliſhes Goodneſs, nor good People, 'tis no wonder they prove no better Comforts. I exhort therefore our Young Generation to agree, they will not account Riches, Beauty; nor Beauty, attractive, unleſs an apparent Religious Conduct doth ſhine with it.

AND look to it, that all your Declarations of Reſpect, be accompany'd with the good and only convincing Teſtimony, your Actions; and I dare ſay, the Women will ſoon play the good Houſewives; and I am miſtaken, if Men who thus act, become not valuable Husbands.

2. Hence we may learn the great Uſefulneſs of *Chriſtianity*; It will make Perſons better in every Relation; and therefore Relative

* *Tho' it muſt be acknowledged theſe are recommendatory, and deſirable Qualities.*

Duties

Duties are ſtrictly inculcated and enjoyn'd by the Holy Author of it. A *Chriſtian* Lover, will be ſerious and true, hearty and conſtant in his Love; every one of his Words will have weight, and Reality will be a Property inſeparable from him: Moreover, what he is while a *Lover*, he will be more ſo, when a *Husband*; and the Means he us'd to gain his Conſort will be continu'd, to the End he may *pleaſe* her. The Caſe will be the ſame with the Woman profeſſing Godlineſs with Good-works, who will have no ſubtil Methods to *take* the Heart, which ſhall not always be employ'd to *keep* it.

3. Is it the Duty of Husbands to Pleaſe their Wives; then let every marry'd Perſon of us, receive this Truth in the love of it, and be obedient to it. The Duty 'tis true, is difficult, yet this doth not acquit us from *the* Obligation; but ſhould rather cauſe us to ſtrengthen our Reſolutions, and put them, when well fram'd, into Practice: For our Encouragement in a Work, often found to be tedious, let us ponder with ourſelves, That tho' we ſhould not obtain the End, and Pleaſe our Wives, yet we ſhall receive the Reward for our Endeavours; Difficulty ſhould put an Edge upon Induſtry, and not make us decline a poſitive Duty.

Object. SOME One or other, 'tis likely, will ſay, *I have try'd to pleaſe my Wife every Way; but find it does not do.*

Sol. LET me by way of Reply, enquire, Had you not reaſon to believe before-hand, that your Tempers were contrary? Your Inclinations and Taſtes of Happineſs very different? And pray, Does not your difference with your Wife ariſe from Religious Conteſts? You are, may be, different in your Sentiments of Religion from your Spouſe; and not being able to bear a Contradiction, tho' a modeſt one, you are flying into Rages of Paſſion, and boiling with Reſentments? But if you will let her alone to ſerve her GOD, the beſt way ſhe can, which 'tis very probable, is no more than you promis'd her; you may live a quiet and peaceable Life, and your Family too. Nay, ſuppoſing your Diſcord ariſe from other Matters; yet weigh them well, and, perhaps, you may find they are not worth wrangling about: Many Husbands and Wives often *make much ado about Nothing*: Let me but beſeech you to comply a little with one another, and to prefer each other in Love: If the Husband would have any Thing done, let him order it to be done by way of Entreaty, and the Woman by way of Requeſt, and then Affairs will ſoon be adjuſted.

4. IS it the Duty of Husbands to Pleaſe their Wives; how ſharply then doth this Doctrine reprove thoſe, who inſtead of Pleaſing their Wives, ſtudy all they can to Vex them, and readily will do what they know will moſt effectually, and dolefully concern them. Some Men act as if their Complexion was ſolely Choler

Choler and Ill-humour, and all the Spirits in their Bodies were mingled with Gall, and the only Satisfaction they *could* take, was to *ſpight* thoſe they ought, particularly to *oblige*. Thus they will haunt an *Ale-houſe* or *Tavern*, be out very late, bring their *Pot-Companions* at unſeaſonable Hours, and upon no warning given, home to their Houſes, on purpoſe to have an Occaſion to quarrel, that all Things are not in order, as they would have them. Moſt certainly, it is an eaſy Matter to find a Fault, not ſo eaſy to mend one; whereas 'tis a Duty we owe to GOD, our Neighbours, and Ourſelves, to *follow the Things which make for Peace*, and to live peaceably, if poſſible, with all Perſons, eſpecially with our Wives.

AND let not Wives forget, That they are worthy Reproof, if they are diſturb'd with every little Thing, and aggravate a Fault not often committed, and do not ſeaſonably apply their Admonitions; and who inſtead of Pleaſing, ſometimes it may be, a moſt choice Huſband, do too readily take the Advantage of his Good-nature, and practice ſo long upon it till they have quite ſpoil'd it. Some Women will not be pleas'd, if they can't *wreſt* a Man's Prerogative from him, and rule juſt as they liſt; and if they can't do this, there ſhall be no Peace within his Walls, nor Proſperity in their Houſes. I muſt tell you, That Woman who is not ſatisfy'd that ſhe is honour'd and lov'd, unleſs ſhe can be obey'd too, and

have a Licenſe to do as ſhe pleaſes, and not be controul'd, is ſeverely reprimanded by what has been ſaid. And if any Woman has ſuch an Husband, who diſregards, and neglects the Duty my *Text* commands to be perform'd; and ſo inſtead of ſetting a good, influences her by his ill Example; yet if ſhe be a *Chriſtian* who hath ſuch a Spouſe, ſhe will be ſtudious to do her Duty, and ſtrive to pleaſe him, and make uſe of ſuch Means as may happily gain upon his Temper. You are not encourag'd to neglect *your* Duty, if your Husband ſlights *his*.

I SHALL now turn myſelf, and direct my Diſcourſe more particularly to You, who having contracted a new-Relation, have given me Occaſion thus publickly to deliver my Thoughts on a Subject entirely *new* to me.

AND firſt, I ſhall addreſs myſelf to you, my *Reverend Brother*, and by way of Remembrance mention a few Things, tho' you know them, *viz.* That you have *now* undertaken to fulfill and obey more of CHRIST's Laws, than ſome Time ſince you were ſubject to; You have taken *a Siſter to be your Wife*, 1 Cor. ix. 5. Don't forget you are to love her as *Chriſt* doth his *Church*: And the beſt Proofs you can give of your doing ſo, will be, in being gentle in your Government, and permitting the Yoke to ſit light upon her, and not to become grievous. As we are *Miniſters*, we muſt rule our Wives and Families, as we ought

to

to rule the *Church*, *i. e.* We ſhould be gentle, apt to teach, patient, and *in Meekneſs inſtructing thoſe who oppoſe themſelves*, 1 Tim. ii. 25. And is not the *Apoſtle*'s Reaſoning ſtrong and cloſe, 1 *Tim.* iii. 5. *If a Man know not how to rule his own Houſe, how ſhall he take care of the Church of* GOD. There are variety of Tempers and Diſpoſitions in thoſe who are Church-Members, and 'tis our Part to behave ourſelves towards all, that we may *gain* them; and how ready ſhould we be to behave ourſelves ſo to our Wives, that we may not *loſe* them?

ENTICE your Spouſe to Obedience by finding out acceptable Words; Be ſoft in your Advices, 'tis the moſt proper way to make her obſequious; Give way to a Requeſt ſhe may make, tho' you do it with ſome ill-convenience; you read the *Shunamite* did ſo, 2 *Kin.* iv. 22, 23. And if at any time you find it neceſſary to deny, make uſe of ſuch obliging Terms, that ſhe may think herſelf ſufficiently recompenc'd for the Loſs of what ſhe ſu'd for, by the handſome way you take to deny it her.

BE an Example to her, and tecommend yourſelf by a faithfull Diſcharge of your Duty to her Conſcience in the Sight of GOD. Love her, and be not at any time bitter againſt her. You know, among the *Antients*, when the Sacrifices were offer'd to *Juno* at the Celebration of the Nuptials, the Gall was taken out to ſignify, that all Anger and Wrath was to ceaſe:

See

See that there be no Occaſion given for any, as it becomes a *Saint*. Let your Converſation with her be with all Pleaſantneſs, and let none of your Commands be grievous. Labour to Pleaſe; you will reap the Profit: And ſurely a Man may ſeek to pleaſe his Wife, without diminiſhing his Authority, or giving up the Reins of Government. A little Patience, and ſome Penetration, will ſoon inform you what Way will take: And, I hope, I have ſignify'd what will generally do.

NOW I ſhall whiſper a Word or two in *your* Ear, who are the *Bride*, whom I exhort in the Name of *your* GOD, and *his* GOD, whom you have choſen, That you ſubmit yourſelf to him: 'Tis your Duty, and 'twill redound to your Comfort to do ſo. Remember, we are not good *Chriſtians*, if not good *Relatives*; You have not a reſpect to the Commands of GOD, if you ſlight thoſe of your Husband. His *Authority* is not to degenerate into *Tyranny*, nor your *Subjection* into *Indifferency*. Be therefore as compliant, as affable, as eaſy, in your Carriage as a *Wife*, as you have been as a *Miſtreſs*; Receive Advice from him, and don't deſpiſe even a Reproof; for when 'tis given in Love, 'twill give Wiſdom.

BE ſubject to him in all Things, knowing that the Law by which he is to govern, is holy, juſt and good. I can't ſettle the Meaſure of your Obedience, to him as Supream, in any better or fuller Terms, than by aſſuring you,

That

That while he governs according to Law, you muſt be ſubject, and that *for Conſcence Sake.*

LOOK always pleaſant upon your *Husband*, and let no Cloud ſit upon your Brows; be ſilent, when you judge you may not ſpeak what will be pleaſing; for 'tis your Duty, to ſeek to Pleaſe: And as Example is more inſtructive and commanding than Precept, ſo follow your Husband, as I doubt not you will have him for an Example. Live with him as a Co-heir of Life, *that your Prayers may not be hindred*, 1 Pet. iii. 7.

CONSIDER, That as a Miniſter, his Work is very weighty, and ſo his Spirits will be often loaded; 'tis Trouble to ſee CHRIST's Commands very great, and his *Miniſtry* no more ſucceſsful; therefore be an Helpmeet to him, and uſe all the pretty Arts you can deviſe, to Support and Comfort him.

I SHALL conclude all, with an *Entreaty* and a *Prayer.*

MY *Entreaty* is, In the Name of our Lord *Jeſus Chriſt*, to beſeech you, Brethren, To ſpeak the ſame Thing, and that there be no Diviſions among you, as becometh Saints; but be ye perfectly joyn'd together in the ſame Mind, and in the ſame Judgment, and have the ſame Love; Be of one Accord, and let Nothing be done thro' Striſe or Vain-glory.

MY

MY *Prayer*, is, *That* GOD *would proſper You in Soul and Body; Increaſe your Subſtance in the Land, and multiply your Graces; build you a ſure Houſe, and give you a Seed to ſerve Him: May you ſit under your Vine and Fig-tree in Peace, and love to do much Service in your Generation: May your Relations rejoyce to obſerve your* Unity *and* Love, *and many, very many, bleſs* GOD *for the Sight of ſuch bright and ſhining Examples: May your Houſe be a* Bethel, *and* GOD *ever dwelling with you: May your Years be many, and your Uſefulneſs manifeſt unto all; And may your laſt Days be your beſt: May you live in Peace, and ſtudy the Things which make for it: May your Love abound ſtill more and more; and with one Mouth and Heart, may you glorify* GOD: *May you be Pleaſant to one another in your Lives, and in Death may you not be divided; but be Fellow-Heirs together of the ſame bleſſed Hope and Immortality:* Which GOD grant to you thro' JESUS CHRIST, our Lord. *Amen.*

FINIS.

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